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THE STOIC PHILOSOPHY. GILBERT MURRAY, LL.D., D.Litt. G. P. Putnam's Sons. 1915. Pp. 74. 75 cents.

Professor Murray cannot write what is uninteresting. So the audience which listened to this Conway Memorial Lecture, delivered in London, March 16, 1915, must have been swept along by the Oxford Professor's easy, flowing style; in spite of the Introduction by the unnamed Chairman, which is, as reported here, all that an introduction ought not to be.

Stoicism, according to Professor Murray, declared that nothing matters in human life but goodness. Consequently, a man is independent of circumstances and carries the values of life in himself. When you asked what goodness is, the Stoic said it was acting according to nature or *φύσις*; this *Phusis* being not merely the nature of each individual man but the nature of things, that spirit which orders the world and makes it grow. Acting according to this necessitates sympathy with the Whole, which Professor Murray does not hesitate to call harmony with the will of God. It may be questioned whether he does not import too much of modern thought into his conception of *φύσις*. But he is just in showing the permanence of the thought of the Stoics. He has a remarkable power of vitalizing the past, so that the actors in it seem as real as if they lived in the next street. No one can read this Lecture without feeling how near to the present was the thought of the ancient world. The ease with which Professor Murray presents it here is likely to obscure the weight of this brilliant interpretation.

FREDERIC PALMER.

HARVARD UNIVERSITY.

METEMPSYCHOSIS. GEORGE FOOT MOORE, D.D., LL.D. The Ingersoll Lecture, 1914. Harvard University Press. 1914. Pp. 84.

Two questions have long vexed reflective man: What is the fate of the soul after death? and Whence does the soul come? To this mystery—for the two questions are inseparable—one answer has been given by the different beliefs in metempsychosis; they are the subject which Professor George Foot Moore chose for the fourteenth annual Ingersoll Lecture on Immortality.

The wide and accurate learning of the lecturer enables him to treat the varied forms of the doctrine of rebirth among many peoples and over a long range of time, beginning with the oldest parts of the Indian Upanishads and ending with that extraordinary combination of modern biology and astrology with ancient notions which was made by the mind of Louis Figuier. The greater part

of the lecture is naturally given to "classic" forms of the belief in India and Greece.

The Indian Upanishads represent an advanced stage of reflective thought; their basic doctrine is the identity of the individual soul with the world-soul. True knowledge, according to the teaching, consists in recognition of this fact. Now in the oldest parts of the Upanishads the doctrine has a moral value, for the nature of the soul's new birth is made to depend on the individual's conduct in his former life; evil begets an evil destiny, good a good. In other parts knowledge also is a determining factor; evil is made primarily false knowledge, the illusion that the finite has any individuality by itself—a notion which causes an estrangement of the soul from its true origin and destiny. But if one recognizes his true position and frees himself from all passion and desire, then he is at once Brahman. In similar fashion the various schools of India inculcated a necessity of true knowledge and the obligation to subdue the passions, all to the end that the round of rebirths might end and Nirvana be attained. Yet in the Buddhist school of the Mahayana reincarnation became an ideal, that the individual might thereby attain to perfection and become a Buddha, giving true revelation to his time.

The similarity between the doctrines of the Upanishads and those of the Orphics and Pythagoreans in Greece is striking, and has misled many in modern times to think that the Greek beliefs were borrowed from some Indian source, as the ancients thought they were derived from Egypt. To escape the fearful punishments between incarnations, to end the round of rebirths, and to attain a happy immortality, were the purposes of the prescriptions imposed by the Orphic life and by the Pythagorean discipline. In India the round of rebirths due to sin might be endless, but the Greeks believed that the soul's guilt could be purged by discipline, purification, and expiation, and so the cycle be completed. Plato adopted the Orphic-Pythagorean doctrine of metempsychosis, but made philosophy the means of the soul's purification. According to him, that soul which had devoted itself to philosophy and thrice, at the end of successive millennia, had chosen the philosophical life, would return to the world from which it originally descended.

After discussing these matters, Professor Moore traces the revival of the belief in metempsychosis from the first century before our era in various schools through Neoplatonism, indicates its influence through Plotinus on Christian theology, and closes this part of his lecture with a valuable comparison of the doctrines in the East and the West, incidentally disposing of the notion that the Greeks got

their ideas from India—a notion which still unworthily survives. The concluding portion of the lecture touches on the survivals of the doctrine of rebirths in the religion of Mani, among the Moslems, the Druses, and various other sects down to our own time.

But it is unnecessary to speak further in detail. Those who would be instructed must read this learned and illuminating little book.

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OLD TESTAMENT HISTORY. ISMAR J. PERITZ. The Abingdon Press. 1915. Pp. 336. \$1.50.

The appearance of this volume is a welcome sign of the times. It forms part of a series designed to supply "a more complete and comprehensive study of the Bible" than that usually offered to Sunday-school teachers and other lay students. When one compares it with the intellectual pabulum served to such students not so many years ago, one is equally surprised and delighted at the change. Dr. Peritz is a master of his subject, and he places the full resources of his knowledge at the service of those he seeks to help. The student is thus put *en rapport* with the best-accredited results of scientific research.

An astonishing amount of information is compressed within the 336 pages of the book. The history of Israel is traced from its primeval dawn to the period of Roman rule under Herod the Great. Movements of tribes and nations, factions and sects, are followed with fine discernment and skill. Apart from the facts of history, too, pictures are drawn of Palestinian scenery and social customs, personalities are set in relief, the principles of literary criticism are unfolded, emphasis is laid upon the religious complexion of the history, and the literature is studied on the background of the times. The style is easy, and the type pleasant and carefully read, though we observe mis-spellings of the names Xerxes (p. 251) and Apollonius (p. 300).

The critical standpoint throughout is moderate. While Dr. Peritz acknowledges that the patriarchal stories are legendary, he finds beneath them a witness to real historical personalities and movements. Moses is accorded the supreme place in the religious history of his people, little difficulty being experienced in ascribing to him the substance of the Decalogue in Ex. 20. In his treatment of the later prophets, the author is free from the eschatological schematism of Gressmann and his school, the eschatological patches